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VIEWS
OF
TWO KINGDOMS.

OR,
A discovery of the KINGDOM of SATAN,
AND
The KINGDOM of GOD'S DEAR SON;
WITH
A VIEW of the way in which a SINNER, is brought
out of one KINGDOM, into the other.
ALSO
An account of the privileges, he is brought unto; and
the LAWS he is under as being a Subject
of the LORD JESUS CHRIST.

By JOHN REECE.

For ye were sometimes darkness, but now are ye light
in the Lord; walk as children of the light. EPH. v. 8.

Let the children of Zion be joyful in their King.
Psa. cxlix. 2.

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TO THE READER.

DEAR READER, *I here present thee with the views I have had of two different Kingdoms, and I can assure thee that they are as real to me, as if I had seen these things with my bodily eyes. I can assure thee also that I once dwelt in Satan's Kingdom: and I believe I had died therein, had not * the good-will of him that dwelt in the bush, brought me out thereof. I remember something of the way in which I was brought; and from what experience I have had of the Riches, and Pleasures, which are in the Kingdom of God's dear Son, I trust I can say as one once did, † I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. In which of these Kingdoms thou dwellest I cannot tell, yet I have not a single doubt of thy dwelling being in one of them: and I believe*
it

* Deut. xxxiii. 16. † Psa. lxxxiv. 10.

it can do thee no harm, to examine closely where thy dwelling is; and if in reading the following Sheets thou reapest any advantage, bless God for the same, and pray for me while I remain thy servant for Christ's sake,

J. REECE.

Congleton,

November 1792.

ERRATA.

- Page 6, line 22, for *perscribed* read *prescribed*.
 7, line 24, for *wind of* read *wind off*.
 9, line 25, for *aquaint* read *acquaint*.
 14, line 23, for *of power* read *of the power*.
 15, line 10, for *down ward* read *downward*.
 68, line 16, for *sloth* read *slothful*.
 77, line 6, for *subjuets* read *subjects*.
 83, line 18, for *wins* read *win*.
 85, line 23, for *rigteousness* read *righteousness*.
 85, line 28, for *receive* read *received*.
 90, line 22, for *w'll* read *we'll*.

VIEWS
OF
TWO KINGDOMS.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of Sins. Col. i. 12. 13. 14.

INTRODUCTION.

Giving an account of the dangerous sickness of Farmer Thankful; and also the way and means of his recovery, in Conversation, between Thankful, Meditation, Understanding, Search-Truth, Prospective, Consideration, and Will-to-God.

IT so fell out on a time that Farmer Thankful was taken very ill; and his sickness was so great, that he kept his bed for some time. But being a little restored, he rose early one morning, and took a walk out for the benefit of the air. When meeting with his friend Meditation, he thus saluted him,

Thank-

Thankful. Good morning Friend Meditation! I hope I see you well?

Meditation. Yea, blessed be the Lord, I enjoy good health, and I am glad to see you up so early this morning: as I heard sometime ago, that you were or had been but poorly.

Thankful. Indeed I have been quite ill, and am but poorly yet; but am walking out for the benefit of the morning air.

Meditation. What do you think your complaint may be?

Thankful. I believe it first began with a cold.

Meditation. How do you think you took cold at first?

Thankful. I believe it was on a visit with Neighbour Careless at Farmer Luke-Warm's of the Half-way-house. For as we went with him to look over his Marsh-lands, there arose a great fog, and, I suppose, it must be then; for I remember that when I came home, I was so stiff that I could hardly bend my knees.

Meditation. Then, seeing that you are a little better, have any means been used for your recovery?

Thankful. Yea; and I hope they have been attended with the blessing of God.

Meditation. What means might they be?

Thank.

Thankful. Why, my good friend Understanding, hearing that I was not well, came to see me, and brought with him a Cordial made up by Consideration. And I have taken of the same for sometime; and I hope I have received benefit thereby.

Meditation. Do you know of what the Cordial was made?

Thankful. It was something of a Composition of, the *Views of Self-deserving*, the *Views of Mercies*, the *Views of Calvary*, and a little *Glimmering-hope*.

Meditation. And how did you take it? And how often?

Thankful. I took it by the direction which he had with it; that was, a draught morning and evening, as warm as I could bear it: and also to mix a few drops with all my food: and to walk out, especially in the Sun-shine.

Meditation. Then, seeing that you are out, and as the Sun shines too, will you walk home with me to breakfast? The walk may do you good.

Thankful. I thank you for your kind invitation; but I doubt I have hardly Strength to get up the hill.

Meditation. Be not dismayed at that, I will lend you a helping hand.

Thankful. Well, having such an invitation, and such help, altho I am weak, I am willing to try.

Medi-

Meditation. Try! yea and you have encouragement so to do, for the Lord † *Giveth power to the faint; and to them that have no might he increaseth Strength.*

Thankful. I think I find that to be true even now, for I am not so weary, as when I first came from home.

Meditation. I doubt not but you will gather Strength even in walking up the hill. But see! who is this coming after us with such speed?

Thankful. Who is it! Why my good friend Understanding. I dare say he hath been at my house to see me; and, finding that I was gone from home he is coming after me. This is another token of his kindness. Let us stay a little until he comes up.

Meditation. He will be glad of such a disappointment, as he finds you here: yea, there appears Joy in his Countenance.

Thankful. Good morning Friend Understanding!

Understanding. Good morning! I am glad to find you here with a smile on your Cheek. And Friend Meditation, how are you?

Meditation. I am well through Mercy; and am taking Thankful home with me to breakfast: and I shall be glad of your Company also.

Understanding. I thank you kindly; I have no Objection. *Medi-*

† Isa. xl. 29.

Meditation. Come Thankful, how do you find yourself?

Thankful. As well as I expected to be, and am thinking how easily I got up the hill last Summer, even with pleasure.

Meditation. I suppose you mean the time when we went to visit Prospective?

Thankful. Yea, that was the time I mean.

Understanding. And I think another visit there might do you good.

Thankful. I think it might; but how if Prospective be not at home?

Meditation. I think there is no fear of that, as his Friend Will-to-Good, is at his house; and hath been there a good while, by the direction of Consideration.

Thankful. Will-to-Good did you say? Hath there not been some talk as tho', he was slain in the battle of Paradise?

Meditation. Understanding, will you give Thankful some account of the matter.

Understanding. There hath been much said concerning him; but my view is, that he was taken prisoner: for, by eating of the forbidden fruit, he became intoxicated; and so was led captive by the prince of darkness. And thus, having lost all good Judgment in taste, he called bitter, sweet, and sweet, bitter: he became wise to do evil; but to do good had no knowledge.

Thank-

Thankful. How is it then that he is at present under the direction of Consideration, and also with Prospective?

Understanding. You must observe that I have been Speaking of him in his fallen State, but his being in his present Situation is owing to the Mercy of a Friend.

Thankful. What friend? and in what manner?

Understanding. It was that good Friend, Free-Grace from the court above, who came and bound the prince of darkness, and made known unto Will the terror and love of Jehovah: which so wrought on Will that he became Sober and so perceived his danger; he discovered that which was really good and so made choice of the same. He also left his prison and followed Free-Grace, Singing his praise aloud. After this he was put under the direction of Consideration, for be it known that consideration acts under, Free-Grace by rules perscribed by the court, and amongst other things he is to visit Prospective and to walk in his Garden. This I suppose is the reason of his being there at this time.

Meditation. Well, you have gone on discouraging until we are up the hill. Come, step into the house both of you. Well Thankful, how now?

Thankful. Better than I thought I should have been.

Medi-

Meditation. That is well: and as breakfast is ready, let us lose no time: and may the God of Israel give us his blessing with this food, which he hath so mercifully and plentifully provided for us. *Amen.*

Thankful. This is such food as we do not deserve. Friend Meditation what do you call it?

Meditation. I call it by the name of, Sacred * *precept*; it was provided for me by Free-Grace. I have found it to be exceeding strengthening indeed, especially in travelling; and I hope it will be refreshing to each of you.

Understanding. Yea, I doubt not but we shall find it to be as you say. I think there is an account of those being † *blessed* who delight in the same. I see Thankful you mix some of the ‡ *Cordial* with your food, it is well you brought it with you.

Thankful. I could wish never to be without some of the same.

Understanding. I would advise you to take a few drops when you go into Prospective's Garden. They may be of use to keep the wind of the stomach.

Thankful. I think I shall take your advice; and as it is so fine I begin to wish to be there.

Medi-

* Psa. 119. 15. † Psa. 1. 1. ‡ See page 3.

Meditation. We may soon be there: it is but just stepping out of my Garden into Prospective's.

Thankful. I think I remember something of the Gardens being together: but yours lies rather lower than his, doth it not?

Meditation. Yea, but I hope you are not doubtful about a few steps, seeing that you have managed the hill so well!

Thankful. Nay I hope I shall do very well for that.

Meditation. Well, seeing the day is so fine, will you return thanks, and we will be about going.

Thankful. Almighty Father, we desire to be thankful unto Thee for thy great mercies unto us; for the gift of thy dear Son; and for this food. Teach us, we beseech Thee, by thy Holy Spirit, to love and fear Thee more, and to serve Thee better. Be with us this day, and give us ever to hope in thy mercy. *Amen.*

Understanding. Remember the Cordial Thankful.

Meditation. If you please we will go this way, and so we can inquire if Prospective be at home, which I expect he is.

Thankful. I hope he is; and I long to know whether he be or not.

Meditation. A few minutes may determine the matter. *Thank-*

Thankful. Yea it may, But see! yonder is some one walking in the garden.

Understanding. There is some one indeed. I think it is Search-Truth, with the map in his hand.

Thankful. Search-Truth — Search-Truth had not he some Relations once dwelling at † Berea?

Understanding. Yea, and a noble Family they are.

Thankful. Could not you call and ask him if Prospective be at home?

Understanding. Yea, but let us get a little nigher. Soho! Search-Truth! is Prospective at home?

Search-Truth. He is in the arbour with Consideration and Will-to-Good. We are going this fine morning to look about us a little.

Understanding. Here is Meditation, and Thankful, and myself, wishing to be partakers of the discoveries that may be made.

Search-Truth. They will be glad to see you I dare say. I will go before (as I have been fetching the map) and acquaint them of your coming: and so we can stay until you come up.

Thankful. I am glad that Consideration is there.

B

Under-

† Acts xvii. 10.

Understanding. Yea and so am I glad also; and I hope (this fine day) we may reap good advantage by our visit.

Meditation. Yea, if the day holds thus clear I hope we may.

Understanding. Why I trust we fear Jehovah; and there is a promise that such shall enjoy the shining beams of the * *Sun*. But see! they are coming to meet us.

Prospective. Good day to you! I am glad to see so many of my friends together. How are you all.

Understanding. Meditation and I are very well; but Thankful hath been rather poorly; but, I hope, he is on the recovery.

Prospective. What have you been but poorly friend Thankful? Indeed I have had many thoughts concerning you, as you have not been here for sometime.

Thankful. It is likely that had I been here oftener, instead of being at other places, I might have been both stronger and more comfortable.

Prospective. Why, have you been any where, either to the loss of Strength or Comfort?

* *Thankful.* Yea, I unadvisedly went with ‡ *Neighbour Careless*, to *Farmer Luke-Warm's*; and I believe I took cold there.

Pro-

* Mal. iv. 2. ‡ See page 5.

INTRODUCTION.

11

Prospective. You are not the first that hath taken cold there, I assure you. It is a great mercy that you are so far restored. Have you used any means?

Thankful. Yea, I have used means; but, it was mercy that appointed them, and mercy that attended them, and by that mercy I am here.

Prospective. What means might they be?

Thankful. Some of Consideration's Cordial, which Understanding had by him.

Consideration. Call it not my Cordial, altho I made it up; for it was all by the direction and provision of Free-Grace.

Thankful. Indeed, I know, we have to praise Free-Grace for all.

Understanding. Come, Will-to-Good, let us ask after your welfare.

Will-to-Good. I scarcely know what to say; for I once lost the better part of my name, and so far as restored, I must say it is by grace.

Prospective. Well, seeing we are all here, let us put ourselves into such order as may be for mutual edification. Consideration do you give us some directions how it may be done.

Consideration. Friends, I can give you my plan, which is this, for Prospective to point out the objects for us to view; and then, for

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Understanding to give us some account of those objects: for Search-Truth to read, with an audible voice, what Jehovah saith concerning the same; and for myself and Meditation to give short Lectures thereon: for Will-to-Good to propose his thoughts as occasion may offer; and Thankful to lead off a few lines, in which we may all join to praise God, for delivering us from any evil, or for bringing us into the possession of any good which we may have a discovery of, This is my plan, unto which, if you are all agreed, after taking a few drops, and singing a few lines in praise to Jehovah, for the mercies we now enjoy; and asking His blessing upon us in our undertaking we will proceed to the business.

All Join 1. Almighty Father, we would join
 To sing thy mercy so divine.
 We join to praise the Son of God,
 Who bought us with his precious blood.
 2. We bless the sacred Spirit's name
 Who new-creates our ruin'd frame.
 Forever more we worship Thee,
 The Triune God the One in Three.

Prospective. Now, Understanding, will you exercise in Prayer? and then we will proceed.

Understanding. Almighty, and ever blessed Jehovah, in whose presence we are, be pleased

fed to give us thy blessing at this time: so that Prospective may be guided to point out such objects for us to view, that we may learn spiritual lessons from. May Understanding be enlightened so as to give good accounts thereof. May thy sacred unerring word, be read with reverence; and may Consideration and Meditation speak justly of the same. May Will-to-Good be inclined to thy testimonies; and may the health of Thankful be wholly restored. Thus, heavenly Father, may the blessings of Salvation, which come to Sinners through thy dear Son, be made known more and more unto us by thy Holy Spirit, so that thy name may be glorified in our welfare. *Amen.*



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A V I E W
OF THE
KINGDOM OF DARKNESS :

Or the Government of Satan over the Children of men, as discovered out of Prospective's garden. Giving an account of the Ways, Works, Manners, Food, Raiment, Trade and End of Satans Subjects: with an account of Satans devices in plotting their ruin: in Conversation, between Prospective, Understanding, &c.

Prospective. **B**EHOLD, down on the left hand, towards the north, there lies a large Kingdom; in which appears great confusion.

Understanding. Yea, it is the kingdom of darkness: or the Government of Satan over the Children of men. It is plainly seen by all but those that dwell therein that it is a state of confusion and danger. And it is the state of every man by nature.

Search-Truth. Eph. ii. 2. *Wherein in time past ye walked according to the course of this world, according to the prince of power of the air, the spirit that now worketh in the children of disobedience.*

Rom. iii. 12. *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.* Rom.

Rom. v. 12. *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Consideration. How fully the word of Jehovah points out the state and condition of the kingdom of darkness. And what power Satan hath over his Subjects, even to work within them. How prone they are to rush the down ward road: and also, how guilty they are before the king of kings. What an awful situation are the inhabitants of that kingdom in!

Meditation. Awful indeed! beyond description; yet how common it is for them to be wholly unconcerned thereat.

Will-to-Good. Yea, and not only unconcerned at danger, but in league with the worst of foes. This was once my wretched case. How great the mercy, that you and I are not in that kingdom now!

Thankful. Lord we would sing thy sov'reign
Grace,

Which took us from that wretched place
Of woe and misery.

May we with thankfulness declare
How great thy boundless mercies are,
Thy mercies rich and free.

Prof. Look by the borders of the kingdom!
and there you may see a horrid, and dreadful Monster in arms.

Un-

Under. Yea, that is Satan, armed with hellish power, malice, subtilty and deceit, guarding his kingdom; deceiving his Subjects; plotting their everlasting ruin; and teaching them to deceive, and hate each other.

S.-Truth. Luke xi. 21. *When a strong man armed, keepeth his palace, his goods are in peace:*

Rev. xii. 9. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Titus iii. 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

Con. How strong is such a potent foe as Satan! And is not his deceit equal with his power; and his malice as great (if not greater) than either? what a woeful keeping where Satan is guard! And what a woeful peace, where Satan is peace-maker, for, while his goods are in peace, the soul hath no true peace neither doth it know what true peace is.

Med. There is no true peace for a Soul that is under Satan's power; for Satan's endeavour is, to keep the Understanding dark, the heart hard, the will perverse, and the conscience fast asleep; that unbelief, and sin of every sort, may reign uncontrouled in the sinner's Soul. Satan would have this to be
the

the case until it be too late to find mercy ;
for all his desire is to get the Soul to hell.
This is a solemn thought ! a war is better
than a peace like that.

Will. Altho' the thought be solemn it is
true : for I myself was once in league with
death. The Lord grant that I may not bear
my present name in vain.

Thank. They can have no true peace,

Whom Satan guards and rules :

Satan the great deceiver is,

And they deceived fools.

We once deceived were,

And in that awful case ;

But God in mercy broke the snare,

And we would sing his praise.

Prof. See, on the right side, there is a
blazing mount, sending forth flames of fire
into the kingdom.

Under. That is mount Sinai ; or the Law of
Jehovah, flashing forth curses against the
dwellers in that kingdom. This Law can,
and justly doth condemn, because man is
guilty ; but none can be justified in the sight
of God thereby.

S.-Truth. Rom. iii. 19. *Now we know that
what things soever the law saith, it saith to them
who are under the law : that every mouth may be
stopped, and all the world may become guilty be-
fore God.*

Gal.

Gal. iii. 10. 11. *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident;*

Con. Seeing that the Law sendeth forth curses on every one that fails in one point; and seeing that all the world is guilty before God, how vain is it for guilty men to seek Justification, and Salvation, from that, which so justly condemns them! This is an awful mistake: and such as must be found to be so at length.

Med. The Law doth justly condemn, for it is holy just and good. It is spiritual, unchangeable, and eternal; and therefore must condemn every sinful thought.

Will. I confess that to be true; yet, so vain was I once, that I thought the Law must either pass by my transgressions or wait until I came up to its demands, which demands I now find I could not come up to. And even, if this was the case, my present coming up to its demands could in no wise, make amends for my past offences. I now find, that, if my Salvation must depend on my own fulfilling the law, there would be no Salvation for me; but I, as a guilty rebel, must be sent to hell. My trust now is in God's dear Son;

Son; who came to † *Magnify the law and make it honourable* : and for whose sake, the Lord is well pleased. By trusting in him, I do not make § *void the law, but establish it* : for he is the * *end of the law for Righteousness to every one that believeth*.

Thank. 1. The law is holy, just, and good,
In every age it firm hath stood;
And must forever stand.

It cannot imperfections bear :
Or e'er pronounce one mortal clear,
Without a full demand.

2. That full demand, in Christ I see,
In him alone I can be free ;
In him alone I trust.

He is my hope, my joy, my peace ;
And wearing his bright Righteousness,
The law proclaims me just.

Prof. Behold ! also, a flaming Cloud hanging over the kingdom.

Under. Yea, that is the wrath of God revealed against sin.

S.-Truth. Rom. i. 18. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.*

Eph. v. 5. 6. *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive*

† Isa. lxii. 21. § Rom. iii. 31. * Rom. x. 4.

deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience.

Ezek. xxii. 31. Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath : their own way have I recompensed upon their heads, saith the Lord God.

Con. What a tremendous thought is this ! and what dangerous dwelling it is, to dwell there !

Med. Yea, and how terrible to dwell there, when that cloud must fall, and burst, and pour out the fury of eternal vengeance upon upon the naked Souls of guilty men !

Will. It is everlasting mercy which fames from everlasting wrath : and, surely, this doth call for everlasting praise.

Thank. We would our dear Redeemer praise,
Who, by his precious life and death ;
The treasure of his love displays,
To rescue us from endless wrath.

Prof. Behold, a man walking in a dark path, and stumbling !

Under. That is a sinner going on in the path of iniquity ; travelling towards Tophet ; despising Judgments and mercies.

S.-Truth. Prov. iv. 19. *The way of the wicked is as darkness : they know not at what they stumble.*

Rom.

Rom. iii. 16. 17. 18. *Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.*

Prov. xi. 19. *He that pursueth evil pursueth it to his own death.*

Prov. xv. 9. *The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.*

Con. It is no wonder that Sinners stumble, when their ways, and their hearts are both overspread with darkness. And how bad is the way, where death is the end.

Med. And who is so likely to travel on in the path of iniquity, as he that is destitute of the fear of God. And who is so likely to reach a bad end as he that travels on in a bad path?

Will. I remember the time, when I chose my own way, and my Soul delighted in mine abominations; but now I would bless God that, in any degree, I hate evil.

Thank. 1. How dreadful is the road

In which the wicked go!

It leadeth far from God

To everlasting woe.

According to the sacred word,

That way is hateful to the Lord.

2. Jesus, Almighty God,

The needy Sinner's friend,

C

Teach

Teach us the Gospel road,
And lead us to the end.

And daily grant us strength and grace,
That we may follow Righteousness.

Prof. Behold, and you may discover certain divisions, or different counties in the kindgom: yet open paths or roads from one County into another, and people constantly passing and repassing along those paths.

Under. Yea, those are the different counties of sin, in which sinners dwell: and some sinners are constant travellers from one County to another.

S.-Truth. I. Cor. vi. 9. 10. *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

Rom. vi. 20. 21. *For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*

Con. Surely these are paths that take hold of hell; and justly it may be said, This is a kingdom of abominations indeed.

Med. Yea, and it is to be feared that many, who are called Christians, dwell in some of those

those counties, and yet imagine all to be well, when all their Christianity is only in name. Surely it is far better to be brought to see the evil of those things, and to be ashamed of them in Time, than to be clothed with endless shame, and punished for them in hell forever.

Will. It is not unlikely, but that the case may be as you have said, for man by nature is prone to make his own fancy the rule for his footsteps. I, in the time of my vanity, did so. But now, I would bless my God for a better path to walk in, and a better rule to walk by.

Thank. 1. Whoe'er they be that walk.

In those unholy ways,
Whatever is their talk,
Are destitute of Grace.

The Word of God so firmly faith,
The end of all those things is death.

2. O may we hate all sin;
And, by the grace of God,
Have no more Joy therein,
But walk a better road.

The better road of Life and peace,
The Gospel path of holiness.

Prof. You, also, may see many that not only dwell in those counties, but prove themselves to be natives by their work. Do not you see them at work?

Under. Yea, those works are the things which proceed out of the evil heart: for the heart is become a fountain of iniquity; the dwelling place of foul spirits; the seat of mischief, and the worst deceiver in the world. And, by works of wickedness, the evil of the heart is made manifest.

S.-Truth. Jer. xvii. 9. *The heart is deceitful above all things, and desperately wicked: who can know it?*

Matt. xv. 19. 20. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man.*

Gal. v. 19. 20. 21. *Now the works of the flesh are manifest, which are these; Adultery, fornication; uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

Pro. xxviii. 26. *He that trusteth in his own heart is a fool.*

Con. Then, seeing that the heart is deceitful above all things, it must be more deceitful than either, deceitful riches, or a deceitful world, or even worse than a deceitful devil.

Med,

KINGDOM of DARKNESS. 25

Med. Yea, and to trust the heart is, not only to trust the worst deceiver, but it is also to be deceived, in the greatest concerns.

Will. I may say, with tears, * *who maketh thee to differ? and what hast thou that thou didst not receive?*

Thank. The heart is deceitful I see,
The heart is the fountain of sin,
O Lord shew thy mercy to me,
And keep me from trusting therein.

Prof. Again, you may see, that some, after they have removed from one part of the kingdom to another, take up their abode in a new dwelling, and, as far as their condition will permit, they seem to be content.

Under. Yea, they are such as have left off some gross sins, and are removed from profaneness, and prodigality, into self-reformation, and self-dependance. These imagine that they have left the kingdom, when indeed, they are still under the power of darkness. Such are they who profess Religion, and are not born again.

S.-Truth. Luke xiii. 3. *Except ye repent, ye shall all likewise perish.*

Matt. xviii. 3. *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

S. John iii. 3. *Except a man be born again, he cannot see the kingdom of God.* *Con.*

* 1. Cor. iv. 7.

Con. What cause for examination is here!

Med. Yea and how close that examination ought to be, which is in a matter of eternal concern.

Will. Great concern indeed! Lord search my heart.

Thank. Come now my soul examine well,
Whilst life and time are given;
Lest I be driven down to hell
With a false hope for heav'n.

† *Search*, prove, and try my heart O
Lest evil lurk therein: [Lord,
And may thy soul-dividing word
Divide my soul from sin.

Prof. Behold, and you may see three men very near each other: one of them is clothed in a filthy ragged coat, yet, so blind is he that he imagineth it to be whole, clean, and beautiful. Another is washing himself, endeavouring to wash away the filthy stains that are upon him. You may see the third endeavouring to kindle a fire, hoping to warm himself thereby, altho' he hath only got a few sparks; this is the light by which he walks not knowing the end thereof.

Under. The first is a proud Pharisee, clothed in the filthy rags of his own Righteousness, his understanding is so dark that he perceives not how abominable he appears in the eyes
of

† Psa, cxxxix, 23.

of Jehovah. The second is one who owns himself to be a sinner, but endeavours and hopes, by his own outward performance, to cleanse away his sins. The third is one who hath got some false comfort from what he himself hath done, not knowing that the end is sorrow: Thus poor deceived sinners trust in their own works to bring them to heaven: not considering, that the best work they can do, is not sufficient to atone for the sin which is in itself: Yet, they fancy themselves pure, and think their way to be right.

S.-Truth. Isa. lxiv. 6. *But we are all as an unclean thing, and all our righteousnesses are as filthy rags.*

Rom. x. 3. *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

Prov. xxx. 12. *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

Jer. ii. 22. *For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, said the Lord God.*

Isa. l. 11. *Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.*

Con. If the best we can do appears so in
our

our own eyes, when enlightened, as it did in the eyes of the Prophet, how abominable must it appear, in the eyes of that God who is spotless purity itself! How daring is it in sinners to propose that for their acceptance with God, which is so offensive unto him, and which deserves his Vengeance forever.

Med. These things speak loudly the depravity of human nature, and the need we are in of mercy. Yea, mercy to pardon our sins; mercy to provide a better righteousness, than our own; mercy to shew us the the need thereof; and mercy to give us a good hope, that the better righteousness (even the righteousness of the Son of God) is ours.

Will. Blessed be my God who took me off from trusting to these things: for surely I once cleaved thereto, yea even for my life, until I found death to be in them: and surely death is in them, whether we find it to be there or not. It was boundless love that gave us to see where life is; even in Jesus. Oh for hearts to praise him for the same!

Thank. Lord we confess our wretchedness;

How filthy in thy sight!

But could we see, our misery

Unless thou gav'st us light?

From first to last, ourselves we cast,

On Jesus mighty love:

Hoping that we, eternally,

Shall sing his praise above. *Prof.*

Prof. Again, you may see three more men near each other. One of them is feeding on ashes; another is striving to fill his belly with the wind; and the third drinking full draughts of muddy water, which flows from a polluted fountain

Under. Yea, they are poor sinners, who are striving to get satisfaction for the mind in earthly and sinful enjoyments. Such are they who have no other happiness but what is derived from vanity, and dissipation.

S.-Truth. Isa. xliv. 20. *He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?*

Job xv. 2. *Should a wise man utter vain knowledge, and fill his belly with the east wind?*

Job xv. 6. *How much more abominable and filthy is man, which drinketh iniquity like water?*

Con. How impossible is it for mortal things fully to satisfy the immortal mind. And how awful must be the situation of those, who have no other happiness but what is in this world; and no well-grounded hope for heaven & when God taketh away their Souls.

Med. Their case is awful indeed whether we think what it is at present, or what it must shortly be. As for the present, they may as well expect that burning fire will quench their thirst,

thirst, or that the worst poison will restore or establish health, as to expect real satisfaction to be found in or derived from sin. And as for futurity, they can have no just apprehension of any thing but eternal torments.

Will. I have found this to be true by real experience. Now I would desire to find delight in Jesus; for he alone can cause the soul to * *inherit substance*.

Thank. Sin sparkles in the golden cup,
The sinner drinks the poison up;
But while he seeks relief to gain,
He still keeps adding to his pain.

Prof. Behold, you may see a large hill; and upon the hill a large building with great windows; there are three very wide doors for entrance into the same, and many people very busily engaged there.

Under. Yea, that hill is the hill of deception. And that large building is Satan's Ware-house, in which he deals with the inhabitants of the kingdom. Those three doors lead into three different apartments, in which, are three of Satan's Agents, waiting to serve those who come to do business there. Those three Agents are brothers: namely, Worldly-honour, Worldly-pleasure, and Worldly-profit. They transact business between Satan and sinners; for, be it known there is a three-fold

* Prov. viii. 21.

fold deception, by which Satan's business is carried on: first, sinners are deceived in not knowing that they deal with Satan, which is really the case when they deal with his Agents. Secondly, they are deceived about the loss which they sustain in this dealing; for, while they lose their time, their strength, their health, their lives, and (what is more than all) their souls, they are so deceived as to think that what they get from this Ware-house they have on easy terms. And thirdly, they are deceived in the goods which they receive; for they take shadows for substances, and uncertainties for certainties, some trade all their life time and get neither substance nor shadow of that which they have been pursuing. Others are so corrupted in their minds, and so destitute of the truth, as to suppose that gain is Godliness. These have been ready to think, that they must go to heaven because they have much of this world; forgetting that deep pit, in which, those that will be rich, are in danger of being drowned.

S.-Truth. I. John ii. 15. 16. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Psa.

Psa. xxxix. 5. 6. *Verily every man at his best state is altogether vanity. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.*

Psa. xlix. 11. 12. *Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish.*

Mark viii. 36. 37. *For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?*

I. Tim. vi. 9. *But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*

Prov. xxiii. 5. *Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.*

I. Tim. vi. 17. *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.*

I. Tim. vi. 5. *Men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*

I. Tim.

I. Tim. v. 6. *But she that liveth in pleasure is dead while she liveth.*

Eccles. i. 2. *Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.*

Con. Truly we may say, that Satan's craft and subtilty appear in this way of dealing; for, seeing that he doth not discover himself to his subjects, or deal with them in person, they are kept from thinking, how closely sin and punishment are connected; or whether they be connected together at all; or even from thinking whether they do commit sin or not.

Med. These are solemn thoughts indeed! yet we must remember, that in these scriptures, we do not find that men are condemned for being rich, but for their lusting after, and trusting in, and their bad use of worldly riches. Neither are they condemned for being truly honorable, but for their seeking of and trusting in worldly honor. Nor are they condemned because they are truly pleasant or happy, but for seeking happiness and pleasure where it cannot be found; and for being † *lovers of Pleasures more than lovers God* (which is absolutely not to love God at all). For these things sinners are condemned, Now allowing this to be the case (which it really is) it then follows that the sin lies in the evil desire, and it depends upon circumstances, how this evil desire is made manifest. Covetous-

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ness

† II. Tim. iii. 4.

ness cannot discover itself in one that hath an empty pocket so well as it can in one that hath a full chest; yet, covetousness is the same, be found where it may. Neither can pride discover itself so much in a servant maid, whose wages are forty shillings per Annum, as it can in a Lady of four thousand pounds; yet, pride is pride still. Sinful pleasure cannot discover itself so much in the prentice, or in the plow-boy, whose wages are two pence per day, as it can in one who is able to spend one hundred pounds each day; yet, sinful desires are the same, and it is believed that many would sin more if they had more in their power.

Will. I must confess that in the time of my vanity, I thought if I had been possessed of as much wordly grandeur, riches, and pleasure as we read of in the first ten verses of the second chapter of the book of Ecclesiastes, I could have been happy; but now, I trust, I can acknowledgeth the truth of the eleventh verse, and pronounce them vanity, and vexation of Spirit.

Thank. 1. The greatest earthly good,
Can never fill the mind:
The soul must find its rest in God,
Or rest it cannot find.

2. May we in Christ be found;
And trust in him for all,

And

In him true peace and joy abound,
And safety for the soul.

3. Be this the sweet employ,
Of those who taste his love;
On earth his name to glorify,
And sing his praise above.

Prof. You observe some of the subjects of that kingdom deal with one of those Agents, some with another, some deal with two of them; and some with all three.

Under. It depends much upon the constitutions, as well as circumstances of sinners, which of those Agents they deal with. In general, the young and the gay deal with pleasure (yet it is believed that some old people deal with him too). As for the covetous, they generally deal, with profit; and the proud, with honor.

S.-Truth. Eccles. xi. 9. *Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.*

Eccles. iv. 8. *There is one alone, and there is not a second; yea, he hath neither child nor brethren: yet is there no end of all his labour; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.*

Psa. x. 4. *The wicked, through the pride of his countenance will not seek after God: God is not in all his thoughts.*

Con. Truly the Judgment day will be a very solemn season unto pleasure-takers, and seeing that God will bring them to his bar, it must be in vain for them to think of escaping that awful hour. How justly may it be said concerning sinful pleasure, that * *the end of that mirth is heaviness*. As for the anxious labour of avaricious souls, it may be said, that they † *weary themselves for very vanity*. And concerning the proud aspiring sinner, what is all his honour, when we have an account, that ‡ *a proud look* is the first of those seven things that the Lord hates.

Med. It may be expected that the pleasure-taker will find, at that awful day, what it is to have a heavy countenance, a heavy heart, and a heavy sentence passed upon his guilty head; then he will find unpardoned sin will be heavy forever, and, alas! where is the beauty of glittering gold, when death closes the eyes so that they cannot behold? Where are the stoutness and glory of man, when there goeth forth a command to bring him to the § *king of terrors*?

Will. Death may be called the king of terrors

* Prov. xiv. 13.

† Hab. ii. 13.

‡ Prov. vi. 17.

§ Job xviii. 14.

rors indeed, to all but those who have * *victory through our Lord Jesus Christ*. Blessed be his name there is † *real pleasure*, ‡ *true honor*, and everlasting § *riches*, in a || *happy life*, a ** *blessed death*, and a †† *glorious eternity*, for poor sinners, who have a ‡‡ *trust in*, a §§ *hope* fixed on, and a ||| *love* unto the Son of God.

Thank. Earthly splendor, sinful pleasure,
Worldly riches, we despise.
Jesus is the greatest treasure :
Jesus captivates our eyes,
We shall shortly ;
Reign with him above the skies.

Prof. Do not you see a number of people, running from the borders of the kingdom into the very midst thereof ?

Under. Yea ; they are some of Satan's subjects, who, on hearing the gospel trumpet sound from Sions walls, ran towards the borders of the kingdom, and, for a while, stood listening to the sound : and while the trumpeter sounded forth the glories of Immanuel ; and endeavoured to display his beautiful excellences, some of them appeared to be filled with wonder and amazement. Meanwhile Satan was busy with his agents, Unbelief, Prejudice, Malice, Profaneness, Self-confidence,

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* I. Cor. xv. 57. † Prov. iii. 17 ‡ Prov. viii. 18.
§ Prov. iii. 16. || Prov. iii. 13. ** Rev. xiv. 13.
†† Prov. iii 35. ‡‡ Isa. xi. 10. §§ Heb. vi. 19.
||| II. Tim. iv. 8.

dence, Presumption, Atheism, &c. these were engaged to display before the eyes of the multitude the treasures of Satan's Warehouse; and to sound in their ears the syren songs of vanity, which blinded their eyes, and stopped their ears, so that the beauties of Immanuel were hid from them. Then they turned their backs, despised the same, and rushed again into the very midst of the kingdom of darkness. Our Lord gives an account of the same in the parable of the sower.

S.-Truth. Mark iv. 14 to 19. The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

II. Cor. iv. 3. 4. But if our gospel be hid it is hid to them that are lost: In whom the God
of

of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Con. Surely that is awful blindness which despiseth the gospel; yet, seeing that Satan spreads the curtain, it is no wonder that the darkness is so great, and so diabolical. Let sinners act as they may, concerning the gospel, whether they neglect to hear it, or whether they hear with carelessness, or whether they fall asleep under it, or whether they hear and despise it, be that as it may, yet we find that Satan's great concern is the ruin of their Souls.

Med. Truly, it cannot be very displeasing to Satan to behold sinners fast asleep under the sound of the gospel. Neither can he be much offended at the body's being in the house of God, if he can but keep the heart at home, or in the shop, or in the field, or with wicked companions &c. or if he can take away the heart from being engaged about eternal things, by having the eyes fixed on earthly objects.

Will. In my state of madness and folly, I was ready to say concerning the Lord Jesus,
** I will not have this man to reign over me.*
 Surely grace is as much displayed in changing

* Luke xix. 14.

ing me as in changing any rebel whatsoever. On account of my own inability to manage my heart, I have daily need to say, as one once, did, * *Teach me thy way O Lord I will walk in thy truth: Unite my heart to fear thy Name.*

Thank. Lord we would thy name adore,
For the day of thy great pow'r,
Teach us more the gospel truth;
Teach us more the Saviour's worth.

Prof. You will observe the ways they take afterwards are various, some take up their abode in one county; and some in another. Some become constant travellers and wander from county to county, others take up their dwelling just on the borders of the pit; or rush on in desperate madness, towards a dreadful precipice.

Under. Those who settle again in any part of that kingdom, or travel from one part to another, are such as turn from hearing the gospel into the ways of sin again. Those who take up their abode on the borders of the pit are such as despise the gospel plan: they themselves call their dwelling by the name of Rationality, or human Conception: and they generally proclaim abroad, that right Reason dwells with them: but this is a gross mistake, for right Reason hath taken up her abode

* Psa. lxxxvi. 12.

bode in the town of Submission, in the kingdom of God's dear Son: there she submits to the counsel of Jehovah, and this is reasonable for worms of the earth to do. Others also of this number rush on in desperate madness, despising even the thoughts of a future Judgment, or a future State.

S.-Truth. 11. Pet. ii. 22. *But it happened unto them according to the true proverb, The dog is turned to his own vomit again; and The sow that was washed to her wallowing in the mire.*

I. Cor. i. 18. 19. 20. *For the preaching of the cross, is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God not made foolish the wisdom of this world?*

I. Cor. ii. 14. *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*

Acts xvii. 32. *And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.*

Con. What an awful thing it is to turn again unto sin, after hearing the gospel, yet how often is the truth of that proverb manifested. And, let men think as they may of their own worldly

worldly wisdom, we may be persuaded that the Lord knoweth the thoughts of the wise that they are vain.

Med. Yea, and altho' men mock in a way of despising, yet God is not mocked so to be-
ing deceived: and as men sow they must expect to * *reap*.

Will. Truly my friends, it is a great mercy for poor sinners to be brought, to † *submit themselves* to God.

Thank. Great God, how bright thy wisdom shines,

(With dazling lustre, sparkling lines,
In the sweet gospel plan!

We would thy boundless love adore:
And bow and sing for evermore,
The grace that rescu'd man.

Prof. Now, as you have had some views of the kingdom of darkness, will you look underneath the same, and you may see a sulphurous smoak ascending from a burning lake below.

Under. Yea, that is the smoke of the bottomless pit; into which, every one that dies in the kingdom of darkness falls, that is, as to the the state of their souls: and at the last and solemn day of Judgment, body and soul must be again united and receive the sentence of Condemnation: This sentence will con-
sign

* Gal. vi. 7. † Jam. iv. 7.

sign them over to endless torment in the burning flame, where they must be with that prince whom they have served in the punishment prepared for him and his angels.

S.-Truth. Psa. ix. 17. *The wicked shall be turned into hell, and all the nations that forget God.*

II. Cor. v. 10. *We must all appear before the judgment seat of Christ.*

Matt. xxv. 41. *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

Con. What, to depart from Jesus Christ whose smile is heaven! and also to be under that curse which must exclude the soul from Christ forever; and to be with devils in eternal fire.—This is hell indeed.

Med. Surely, in thinking on these things, we may say as the prophet once did. * *Who among us shall dwell with everlasting burnings?* and we may with David confess, concerning the Lords mercy, that † *He hath not dealt with us after our sins, nor rewarded us according to our iniquities.*

Will. So you are got into the 103 Psalm I think we may begin it and say, *Bless the Lord O my soul and all that is within me bless his holy name Bless the Lord O my soul and forget not*

* Isa. xxxiii. 14. † Psa. ciii. 10.

not all his benefits who forgiveth all thine iniquities who healeth all thy diseases who redeemeth thy life from destruction who crowneth thee with loving-kindness and tender mercies.

Thank. Jesu's name shall be renowned,
We his boundless love partake,
With his tender mercies crowned,
We are saved for his sake.

Mercy call'd us ;

Pluck'd us from the burning lake.

Prof. Now, if it be agreeable we will join in singing another hymn, and then sit us down and refresh ourselves with a little food: after that, I will give you a view of the kingdom of God's dear Son.

All. 1. How wretched is the case
Of those who dwell in sin :
They can have no true peace,
While Satan rules within.
No solid joy can there be found,
If we search Satans kingdom round.

2. That dreadful monster sin,
What havock hath it made !
It brought all evils in,
Woeful effects indeed.

The punishment how great to tell
The raging flaming fire of hell.

3. And can we saved be
From all our sin and woe ?
O Lord we look to thee ;
No other help we know.

None

None other way to come to God,
But by the dear atoning blood.

4. O precious blood divine!
Cleanse us O Lord therein,
And by thy pow'r refine
From each polluting stain.

Then shall we sweetly taste and prove,
Redeeming grace redeeming love.

5. So shall we all enjoy
A present benefit;
And in that world on high,
The joyful theme repeat.
We'll spend a long for evermore
To count the great advantage o'er.



not all his benefits who forgiveth all thine iniquities who healeth all thy diseases who redeemeth thy life from destruction who crowneth thee with loving-kindness and tender mercies.

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To count the great advantage o'er.



A VIEW
OF THE
KINGDOM
OF
GOD'S DEAR SON:

As discovered out of Prospective's Garden, giving an account of the Foundation, Walls, Guards, Riches, Fruit, and Privileges, of the same. Also an account of the Dress, Ways, Works, and Manners, of the inhabitants.

Prof. **B**EHOLD on the right hand, and you may see a large and spacious kingdom, in which appear great tranquility and peace.

Under. That is the kingdom of God's dear Son; or the dwelling of the Saints of God: in which they take up their abode, until they be called to dwell in realms above. In this kingdom they admire the love of Jehovah, learn something of his praise, and, having a hope to enjoy his presence in the upper world, they delight in Immanuel as their example, as well as their Redeemer, and Saviour.

S.-Truth. I. Joh. i. 1. 3. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. Therefore*
the

the world knoweth us not, because it knew him not. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure.

Con. This is undeserved love, this is rich love indeed! and surely great are the privileges of those that dwell there.

Med. Indeed it is good dwelling there. It is a hidden life; a life unknown to the world: and the inhabitants of that kingdom have good things now, but better things to come.

Will. And how wonderful it is, that we, who were dead in sin, so defiled with sin, and such rebels by sin, that we should ever taste such love as this!

Thank. 1. Jesus the sinner's friend,
 Whose love shall never end,
 He is our theme,
 In him we put our trust;
 Love him we surely must:
 It is but right and just
 We should praise him.

2. His glorious righteousness
 Our perfect gospel dress,
 This is our theme.

We would all works deny,
Us for to justify ;
Wholly on this rely.

So we praise him.

3. Surely we find it good,
To trust his precious blood ;
This is our theme,
Of this rich sacrifice,
We would, with heart and voice,
Sing with increasing joys
Praises to him.

4. We on his grace rely
Us for to sanctify ;
This is our theme.
Having this hope within,
Which purifies from sin,
Purging the conscience clean.
We do praise him.

5. When we from hence remove,
To the bright realms above,
This is our theme,
We shall with joy unite,
With Saints and angels bright ;
Singing with sweet delight
Praises to him.

Prof. Mark the foundation of the kingdom! you see it is a firm and solid rock.

Under. That is the foundation which Jehovah himself hath laid. It points out the person and work of Immanuel for the salvation of men.

S.-Truth.

S.-Truth. I. Pet. ii. 6. *Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

I. Cor. iii. 11. *For other foundation can no man lay, than that is laid, which is Jesus Christ.*

Matt. xvi. 18. *Upon this rock I will build my church; and the gates of hell shall not prevail against it.*

Con. What a glorious foundation is this! A rock so firm, that no power can overthrow it: so strong, that it bears all the Church of God: so precious, that from it flow streams, blessed streams of mercy.

Med. How precious is this stone in being a tried stone. When Justice tried this stone, it willingly received the awful stroke. When the Law tried this stone, it measured to the full demand. When Satan tried it, he found his temptations withstood, his power repelled, and his head bruised. And when poor guilty sinners try this stone, they find it able and willing to bear the weight of their souls, for it hath carried away the weight of their sins; and upon it they find firm footing for eternal Glory.

Will. I would wish ever to commit myself into this Redeemer's hands.

Thank. Jesus the firm foundation stone,
Bears all the Church of God :
It never can be over thrown
Cemented with his blood.

2. Jesus my God can bear my foul,
For he hath borne my sin,
Jesus can make the wounded whole,
And make the filthy clean.

Prof. Observe also on the foundation there is a glorious engraving, which shines with dazzling lustre.

Under. That engraving also points out the person and work of Immanuel, in whom shine, all the glories of Deity, all the blessings of Salvation, the names of of all his Subjects, and the laws by which he fetches sinners out of the kingdom of darkness, and brings them to dwell in his own kingdom. I think it may be well if we exercise patience while Search-Truth enlarges in reading some of those glorious lines. I think also it may be well if he should make such distinctions in his reading as may give us to know which of those lines he his pointing out.

S.-Truth. First the glories of Deity and blessings of Salvation.

Zec. iii. 9. *For behold the stone that I have laid before Joshua ; upon one stone shall be seven eyes : behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.* Heb.

Heb. i. 1. 2. 3. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

S. John i. 14. The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified.

S. John i. 29. Behold the Lamb of God, which taketh away the sin of the world.

Secondly the names of all his Subjects.

Exodus xxviii. 29. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

Heb. v. 4. 5. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

Heb. ix. 24. For Christ is not entered into the

the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us.

Heb. iv. 14. *Seeing then that we have a great high priest, that has passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

Sol.-Song viii. 6. *Set me as a seal upon thine heart, as a seal upon thine arm.*

Isa. xlix. 16. *Behold I have graven thee upon the palms of mine hands thy walls are continually before me.*

Thirdly his laws for bringing sinners to himself.

S. John. vi. 37. *All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out.*

Acts xx. 28, *The Church of God, which he hath purchased with his own blood.*

Eph. i. 4. *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.*

Con. Indeed, Search-Truth, I think it would be no hard matter to produce an hundred portions of scripture which speak of these things : for my own part, I am satisfied with those already selected ; and I must say, that while I attempt to consider these things, I am lost in wonder. The shining glories of Immanuel,

nuel, in his person, and work: the greatness of his salvation for ruined men, and the justness of his laws for calling sinners to himself, are such things, that their dazzling lustre fills me with astonishment.

Med. Astonishment indeed! yet may not we meditate on these things with pleasure? While we think of his glory, let us remember that we shall behold it: while we think of his salvation, let us remember that there is all in it that we stand in need of: and while we think of his laws, let us adore his grace, seeing he hath a right to take that which is his own by gift, and purchase.

Will. We may well not only be lost in wonder, but also in love and praise.

Thank. 1. Behold how that engraving shines

With sparkling lustre bright:

Come let us read the sacred lines

With pleasure and delight:

2. The glories of Immanuel;

The wonders of his grace;

His love divine unspeakable

To Adam's fallen race.

Prof. Now will you take a view of the walls.

Under. Those walls point out the engagement of Jehovah, for the safety and protection of the dwellers in that kingdom.

S.-Truth. Isa. xxvi. 1. *In that day shall this*

this song be sung, salvation will God appoint for walls and for bulwarks.

Zec. ii. 5. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Con. How firm is the appointment of God; and what cause for singing is here.

Med. Yea, and what difference there is betwixt the singing of the dwellers in that kingdom and those that dwell in Satan's kingdom: those sing to *make* themselves merry, and these sing because they *are* so.

Will. Lord I would sing thy praise; teach me the songs of Sion.

Thank. Blessed be our God and King,
Surely we have cause to sing;
Strong and high the walls are found,
Mercy circles us around.

Prof. See those bright and heavenly Forms, who, with winged Zeal, attend upon the inhabitants of the kingdom.

Under. They are the angels of God, who obey his will, and they rejoice whenever a subject enters into the kingdom. They are also sent as ministering spirits to attend upon the saints of God while here below; and to fetch them home, when it is their Father's good pleasure for them to mount above. They are also to gather them together at Immanuel's Right hand, at the last great day.

S. Truth.

S.-Truth. Psa. ciii. 20. *Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.*

Luke xv. 10. *There is joy in the presence of the angels of God over one sinner that repenteth.*

Heb. i. 14. *Who maketh his angels ministering spirits unto them who shall be heirs of Salvation.*

Psa. xxxiv. 7. *The angel of the Lord encampeth round about them that fear him.*

Luke xvi. 22. *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom.*

Matt. xxiv. 31. *And he shall send his angels with a great sound of a Trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Con. As angels guard the saints they shall be safe: as angels carry them home, their death shall be their gain: and, altho' God's family be separated at present, yet they shall one day be all together.

Med. These are sweet thoughts! and I doubt not but if we thought more about the angels guarding us, we should not be so much afraid of the devil hurting us; especially if we meditate on what the prophet saith concerning Jehovah taking care of his saints, that * *In all their afflictions he was afflicted, and*
the

* Isa. lxiii. 9.

the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Will. Blessed be God for created angels and their useful services: but still my trust is only in the Angel of the covenant.

Thank. Safely are the saints protected,
 Holy angels guard them still:
 By the King of kings directed,
 They obey his sacred will,
 Happy dwelling!
 Saints enjoy on Sion's hill.

Prof. Now will you view the inhabitants? And see! they have all one dress, and are all in arms.

Under. Their dress is the righteousness of Immanuel, and their armour is also by the provision of Jehovah; yet, be it known, that they wear not their armour for the defence of the kingdom itself; (seeing that is in the hands of the King) but their armour is to guard off the arrows which are shot at them by the prince of darkness, and to repel his temptations; for, altho' Satan cannot overthrow the kingdom of God's dear Son, neither can he destroy the lives of his subjects, (seeing they are hid) yet, if their armour be off, he wounds them by his darts.

S.-Truth. Zec. iii. 3. 4. Now Joshua was clothed with filthy garments, and stood before the angel.

angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment,

Isa. lxi. 10. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Rom. iii. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Eph. vi. 13 to 17. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.

Matt. xxviii. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

S. John x. 18. I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

Col. iii. 3. *Your life is hid with Christ in God.*

Con. How bright must this Righteousness shine forever! what a mercy that the lives of the subjects are in such hands! and surely this is noble and needful armour indeed.

Med. True, it is needful armour, for if they be wounded in the head, the Understanding will be dark in the things of God: if in the breast, the soul will be faint and sickly: if in the hand, it weakens it for holding the Shield: and if in the feet, it brings lameness in the paths of Sion: indeed a wound in one part may affect the whole frame.

Will. I can give you my thoughts, in repeating a few lines, which I wrote on a certain time, when I was thinking about the power and malice of my enemies, and how unable I was to withstand them in my own strength: the lines are these,

1. Weak and helpless as I am,
I will stand in Jesu's name.
Lord be with me in the field;
Be my * *buckler* and my † *shield*.
2. Give me counsel by thy word;
Arm me with thy spirit's sword:
By thy blood may I o'ercome;
By thy mercy safe get home.

This was something of my experience at that time; and is the same even to this moment,
for,

* Psa. xviii. 2. † Psa. xxviii. 7.

for, † *when I would do good, evil is present with me.* But blessed be my God for such strength and armour too.

Thank. 1. How sweetly secure,
How happy the sheep,
Whom Christ, by his pow'r,
Engageth to keep!
The words of the Saviour,
As we understand,
Declare none shall ever
Pluck them from his hand.

2. Then let us rejoice
In what he hath told;
And follow his voice
Like sheep of his fold.
We soon shall be feasting
In pastures above,
And through everlasting
Rejoice in his love.

Prof. Though the inhabitants are wounded, yet they die not of their wounds. Observe that person surrounded with the sick and wounded; giving reviving cordials to the one, and healing balm to the other.

Under. Their healing and restoration are owing to the mercy of Jehovah; but be it known that although they be healed yet they must expect chastisement. This mercy instead of giving them encouragement to evil,

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hath

† Rom. vii. 21.

hath a different effect upon all them that dwell there.

S.-Truth. Jer. viii. 22. *Is there no balm in Gilead ; is there no physician there ? Why then is not the health of the daughter of my people recovered ?*

Hof. xiv. 4. *I will heal their backslidings, I will love them freely : for mine anger is turned away from him.*

Psa. lxxxix. 30 to 33. *If his children forsake my law, and walk not in my judgments ; If they break my statutes, and keep not my commandments ; Then will I visit their transgression with the rod, and their iniquity with stripes.*

Rom. vi. 1. 2. *What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid. How shall we, that are dead to sin live any longer therein ?*

Con. I conceive that it must be as you have said, for the thoughts of being wounded, are not enticing thoughts ; the views of being chastised are not pleasant views ; and right views of mercy, must lead the soul to trust in it, but not presume upon it.

Med. Indeed, right views of mercy (such as the inhabitants of that kingdom have) lead the soul to hate sin, to fight against sin, and to seek pardon for their offences.

Will. * *If thou Lord shouldest mark iniquities :
O Lord*

* Psa. cxxx. 4. 5.

O Lord who shall stand? But there is forgiveness with thee; that thou mayest be feared.

*Thank. O Lord how boundless is thy grace!
How just and pure are all thy ways!
Give us thy precious love to feel;
And all our vile backslidings heal.*

Prof. Do you see that gentle River? and by the side of the river the Bank of the kingdom? Over the door thereof is a writing brighter than Letters of Gold. Near the Bank also is the Treasury, by which the Bank is supplied.

Under. That river and the gentle streams thereof are the blessings and comforts of Salvation, which flow from the foot of the celestial throne into the kingdom, to refresh the inhabitants, and make them glad. The Treasury points out the fullness that there is in the Lord Jesus, for the supplying of every want, whether it be for spiritual Food, Raiment, Riches, Honor, Pleasure, or Beauty, &c. and the Bank points out the willingness with which he bestows the same.

S.-Truth. Psa. xlvi. 4. 5. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

Col. i. 19. For it pleased the Father that in him should all fulness dwell.

John

S. John xvi. 24. *Ask, and ye shall receive that your joy may be full.*

Con. How refreshing are such streams unto poor thirsty souls! and seeing it hath pleased the Father, that all fulness should dwell in Jesus, it affords a pleasing thought to those who have Jesus for their friend. With what expectation may they ask for blessings in his name.

Med. These are good things to think about and surely we may say, that in these things wisdom love and mercy are displayed.

Will. O that I may say in faith, * *I will not let thee go except thou bless me.*

Thank. 1. Blessed be our Saviour's name,
For that sweet refreshing stream,
Of his fulness we partake,
Jesu's bank will never break.
2. Many precious souls have found
Jesu's riches to abound;
There remains a fulness still
Free for whosoever will.
3. To this bank may we draw nigh;
Daily come for fresh supply;
Fresh supply we daily want,
He will ev'ry blessing grant.

Prof. By the side of the river behold a fine spreading tree bearing most precious fruit, and some of the inhabitants feasting on the same.

* Gen. xxxii. 26.

same. See also, that fine Rose, and Lilly, blooming with unspeakable beauty, and the inhabitants delighting themselves with the beauty and sweet perfume.

Under. That fruitful tree and rose and lilly, point out the riches, beauty, and purity of Immanuel. The inhabitants partaking of and delighting in the same, point out the preciousness of his person and work to believing souls.

S.-Truth. Eze. xlvii. 12. *And by the river upon the bank thereof on this side and on that side shall grow all trees for meat whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.*

Sol.-Song ii. 1 to 4. *I am the rose of Sharon, and the lily of the vallies. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.*

I. Pet. ii. 7. *Unto you therefore which believe he is precious.*

Con. How cheering is such fruit unto a fainting mind. What a precious shade is Jesus from every storm and from burning heat!

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A view of his spotless purity and shining beauty must afford unspeakable delight indeed.

Med. Unspeakable delight indeed! to meditate upon the fruit of dying love; to taste the riches of redeeming grace; to view the beauties of Immanuel, will raise the immortal mind of mortal man above the transitory joy of earthly things, and bring the soul to feast with sacred joy on that which is a real substantial good.

Will. How great the love of God appears, in bringing such unworthy worms to taste this sweet and sacred fruit.

Thank. 1. Sweet and sacred fruit indeed!
 Fruit of which we stand in need.
 May we ever thankful be,
 For this love so great so free.

2. Boundless mercy we receive,
 Jesus dy'd that we might live.
 Here we see the love of God,
 Flow to men in streams of blood.

Prof. Some of the inhabitants you see are busy gathering honey, as there are often, in the spring-time, great honey falls. It is gathered by the inhabitants as the Children of Israel used to gather the manna.

Under. That points out the precious promises, and sacred word of God, which they gather and feed upon. They are very nourishing and strengthening to the soul, and
 are

are sometimes called bread, sometimes honey, and sometimes milk.

S.-Truth. Matt. iv. 4. *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

Deut. xxxii. 13. *He made him to suck honey out of the rock, and oil out of the flinty rock.*

Psa. cxix. 103. *How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!*

Sol.-Song v. 13. His lips like lilies, dropping sweet smelling myrrh.

I. Pet. ii. 2. 3. *As new-born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.*

Con. Under what various characters and figures are the blessings which we receive made known unto us. And how sweetly are we taught spiritual and heavenly things by earthly objects.

Med. The wants of the soul, and the relief of the same, are taught us by the wants of the body and relief of the same. As the body derives taste, nourishment, and strength from food: so the soul derives pleasure, nourishment, and strength from the word of God.

Will. O that I may ever be kept from calling bitter sweet and sweet bitter: and may the word of the Lord ever be sweet unto me.

Thank.

Thank. How sweet and precious is the word!
 What sacred joy it doth afford
 To those that feed thereon.
 'Tis bread, and milk, and honey too;
 'Twill last us all our journey thro';
 We'll sing and travel on.

Prof. Do not you see with what bright
 beams the sun shines on that kingdom; and
 what joy it gives the inhabitants?

Under. Yea, the shining of the sun-beams
 thereon points out the manifestation of the
 love of Jehovah to the soul; which, like the
 sun, quickens, heals, and enlightens, and in
 shining on them causes them to appear beau-
 tiful; and by the reflection of the sun-beams
 upon them they shine.

S.-Truth. Mala. iv. 2. *But unto you that
 fear my name shall the Sun of righteousness arise
 with healing in his wings; and ye shall go forth
 and grow up as calves of the stall.*

*Isa. lx. 1. Arise, shine; for thy light is come
 and the glory of the Lord is risen upon thee.*

*Psa. lxxxix. 15. 16. Blessed is the people
 that know the joyful sound: they shall walk, O
 Lord, in the light of thy countenance. In thy
 name shall they rejoice all the day: and in thy
 righteousness shall they be exalted.*

*Phil. ii. 15. That ye may be blameless and
 harmless, the sons of God, without rebuke, in the
 midst of a crooked and perverse nation, among
 whom ye shine as lights in the world.* *Con.*

Con. We may say as one once did * *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.*

Med. And in his light the soul seeth light. When we think about the same, let us remember that we shall shortly be with the saints in light, where God is to them an everlasting light.

Will. Well, it is a great mercy to have that light while here below which gives comfort to the mind; how much more, when the soul is brought into the full blaze of shining glory.

Thank. 1. Lord lift thou up the light
Of thy bright countenance;
And give to us that sweet delight
Which daily flows from thence.
2. In Jesu's Righteousness
May we exalted be;
And sing and wear the shining dress
To all eternity.

Prof. Now will you behold one of the wonders of the kingdom? Which is this, you see the inhabitants have their hands employed about concerns in the valley, and their eyes are looking upward towards the hills.

Under. Their being employed about earthly business is well consistent with true Faith,
for

* Eccles. xi. 7.

for real religion doth not teach people to be idle. Their looking upward, points out and discovers that their dependance is upon Jehovah for the help which they stand in need of from day to day; that their conversation is in heaven; and their expectation of Immanuel's coming again the second time, and their hope of being with him in heaven forever. Yet, altho', this be the case sometimes they weep; on account of their souls cleaving to the earth.

S.-Truth. I. Tim. v. 8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

Rom. xii. 11. Not sloth in business; fervent in spirit; serving the Lord.

Psa. cxxi. 1. 2. I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.

Phil. iii. 20. 21. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Psa. cxix. 25. My soul cleaveth unto the dust: quicken thou me according to thy word.

Con. Truly we may say there is much difference

ference between the hands being in the world, and the heart being there. What need of daily help from above for to have our conversation in heaven! And, as we are prone to cleave so much to the earth, and the earth unto us, how do we stand in need of quickening, according to the word of God.

Med. Well might you say that we are prone to cleave to the earth; and it is boundless mercy that our souls are not buried therein. It may afford us consolation if we remember that he who raised our conversation to heaven, will also bring our souls there. Yea, and also give us daily help for our journey, in travelling to our Father's house above.

Will. * *Teach me O Lord the way of thy statutes, and I shall keep it unto the end.*

Thank. 1. How weak and how helpless we are,
How often we cleave to the earth,
Sometimes there doth scarcely appear
The signs of a spiritual birth.

2. Lord give us the strength which we need,
And draw us with sweet cords of love;
That we may be living indeed
Like those that are born from above.

Prof. You observe two persons going down into the valley; each having a book in his hand, and looking therein.

Under. Those are two of the Lord's sub-
G jects,

* Psa. cxix. 33.

jects, who, having worldly business to attend, are going to engage in the same: and, being desirous to glorify God therein, they are searching the Bible in order to know how to accomplish that desirable end; and how to escape the temptations and snares which they may be exposed to.

S.-Truth. I. Pet. 11. 12. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

I. Thes. iv. 11. 12. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

Con. Truly the temptations and snares which Christians are exposed to, are, like the snake in the grass, which, without care be taken, causes the wound to be felt before the enemy is seen.

Med. How glad would * the children of the wicked one be, if they could first entice Christians into the practice of evil, and then spread the † report abroad, and reproach them for the same.

Will.

* Matt. xiii. 38. † Jer. xx. 10.

Will. I believe I have daily need to * *watch*,
for my enemies have long † *watched for my*
halting; Yet, I dare not put my trust in my
own watching, knowing that ‡ *except the Lord*
keep the city, the watchman waketh but in vain.
But here is my comfort that § *he that keepeth*
Israel shall neither slumber nor sleep. There-
fore I desire to be || *Looking unto Jesus*, and
ever remember that §§ *here we have no continu-*
ing city but we seek one to come.

Thank. 1. Strangers, pilgrims on the earth,
Born again of heav'nly birth,
Here we have no lasting home,
But are seeking one to come.

2. This is but a wilderness:
Here we must expect distress,
But we shortly shall remove
To that better world above.

3. Now we are beset with snares,
Sin and sorrow doubts and fears;
Then we shall with Jesus be
Free from these eternally.

4. Now we have to mourn and weep,
Often walking through the deep;
Then our mourning will be o'er,
Landed on the blissful shore.

5. Now we are on this side death;
Here we have to live by faith:

G 2

Then

* Mark xiii. 37. † Jer. xx. 10. ‡ Psa. cxxvii. 1.
§ Psa. cxxi. 4. || Heb. xii. 2. §§ Heb. xiii. 14.

Then we shall, without a glass,
View our Jesus face to face.

6. Now we sometimes sing for Joy,
(’Tis but sometimes if we try :)
Then we shall for evermore,
Sweetly sing, love, and adore.

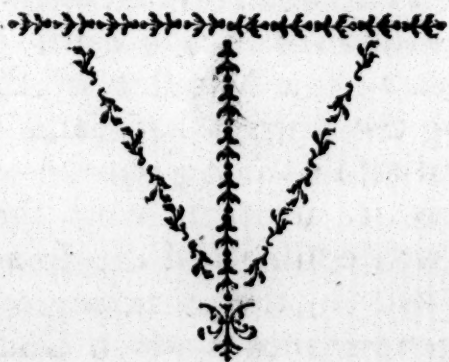
Prof. Well, shall we join in singing a few more verses, and then proceed to take a view of a sinner being brought out of one kingdom into the other ?

- All.* 1. O how secure God’s Children stand,
In this delightful pleasant land,
Where milk and honey flow.
They have * a goodly heritage ;
Sion is safe from all the rage
Of ev’ry hellish foe.
2. Founded on the eternal Rock ;
Refreshed by the crystal brook ;
The sun doth on it shine.
And all the Children of the Lord
May call him Father, for his word
Gives them a right divine.
3. He will provide he will protect,
And spare, and pity, and correct
Them, if they step astray.
He draws them by the cords of love ;
He guards them safe to joys above ;
They shall not turn away.

4. Thus

* Jer. iii. 19.

4. Thus may we look to Sion's hill
And, understand our master's will,
And read his word with peace.
Consider all his ways aright,
And meditate both day and night,
With growing thankfulness.



A VIEW
OF
A SINNER'S

*Being brought out of Satan's Kingdom, into the
Kingdom of God's dear Son.*

Prof. **B**EHOLD, and you may see an army
surrounding Satan's kingdom, and
one going before with a trumpet in his hand,
sounding an alarm.

Under. That army is a congregation of
the faithful followers of the Lord Jesus, and
the trumpeter is a Minister of the gospel,
proclaiming the danger that Satan's subjects
are in; and also pointing out the way of es-
cape * *from the wrath to come* through the
blood and righteousness of the Son of God.
For, be it known, the preaching of the gos-
pel is the general means which God hath ap-
pointed for bringing sinners out of Satan's
kingdom; yet we must remember, that God
is a Sovereign, and is not confined to any
particular means (or even to means at all)
and therefore, not the means themselves, but
the

* Thes. i. 10.

the power of God by them, makes known the truth unto them who have life and light indeed.

S.-Truth. Psa. lxxviii. 11. *The Lord gave the word: great was the company of those that published it.*

Sol.-Song. vi. 10. *Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?*

I. Cor. i. 21. *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

II. Cor. x. 4. *(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)*

I. Thes. i. v. *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.*

Con. Let the preaching of the gospel appear as foolish as it may in the eyes of the world, yet surely the wisdom of God is displayed therein. Yea and also the way of Salvation for guilty men made known, in which both justice and mercy shine: and what a great mercy it is to have an experimental knowledge of the same.

Med.

Med. A great mercy indeed! And, seeing that God makes known the way of salvation by the preaching of the gospel, are not Christians much in the way of duty, when they are much engaged to bring those with whom they are connected under the sound thereof?

Will. I verily think they are; for I have known those who have gone a few times to hear the gospel, by the invitation of others, and, by and by, they have been so engaged to go that they have taken *me* with them from time to time.

Thank. 1. Bless the Lord for gospel preaching,
Let the echo fly around:

By the Holy Spirit's teaching,
Sinners love to hear the sound.

May we ever
In the gospel path be found.

2. Christians ask your friends and
Neighbours

Now to hear the gospel news,
God may bless your pious labours,
Bringing them his way to chuse.

Kindly ask them;

Go yourselves if they refuse.

Prof. Behold, and you may see one in glittering armour, who hath approached the prince of darkness, and bound him down. You also observe a man standing earnestly looking thereon.

Under.

Under. That person, * *glorious in his apparel*, is, Immanuel; who hath appeared to release that poor sinner, which you see standing amazed: (being yet unacquainted with the Lord's gracious designs) for be it known Satan never parts with his subjects of his own free choice; seeing he hath no wish for their welfare; he hath no love to Immanuel, and he doth not turn them away because his work is done; therefore their deliverance must be by the Lord's free grace.

S.-Truth. Luke xi. 22. *But when a stronger than he shall come upon him and overcome him he taketh from him all his armour wherein he trusted, and divideth his spoils.*

Titus iii. 4. 5. *But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.*

Con. How sweet is such a thought as this, that Almighty God should be engaged to rescue a poor sinner from the thralldom of Satan, whose intention was to have destroyed the soul for ever.

Med. Yea, and we may observe that the work of God is like himself, perfect; for he not only breaks the power of Satan, but he also

* Isa. lxiii. 4.

also takes from him those things wherein he trusteth for the keeping possession of the heart. We may hence learn this one thing, that as the Lord doth overcome Satan, and is the destroyer of his works, there is great comfort for those who are released by his grace, that as Jesus is able to cast Satan out, surely he is able to keep him out: and as he overcomes Satan for them, Satan shall not overcome them to destroy them.

Will. I have been hearkening to what you have said, and have also been thinking how wonderful was that conquest, that while the Lord overcame Satan with power, he overcame me with love.

Thank. 1. While Satan keeps the sinner's heart
Then are his hellish goods in peace;
But when Christ comes he must depart,
The captive soul must have release.

2. Jesus his hellish goods doth spoil,
And takes possession of the throne:
Tho', Satan may rebel a while
Yet ev'ry idol shall fall down.

3. Jesus shall sway the sceptre there,
His wisdom pow'r and love display:
Come doubting Christians never fear,
For we through Christ shall win the
day.

Prof. Again you may observe a man appearing under some great concern, fixing

his eyes first on one object, and then on another.

Under. That is a sinner whose mind the Lord hath enlightened; so that things begin to appear to him as they really are in themselves: that is, a bad state, a slavish employment, a miserable enjoyment, and a woful end, do all appear so unto him: and a good state, a pleasant employment, a sweet enjoyment, and a glorious end, such as are really so in themselves, he looks upon them to be such indeed.

S.-Truth. Eph. ii. 1. *And you hath he quickened, who were dead in trespasses and sins.*

Eph. v. 13. 14. *But all things that are re-
proved are made manifest by the light: for what-
soever doth make manifest is light. Wherefore he
saith, Awake thou that sleepest, and arise from
the dead, and Christ shall give thee light.*

Con. Yea it appears that even the conduct and conversation of saints, are a reproof of sinners works of darkness; how much more when he speaks who is able to perform all his pleasure. And seeing he saith it, surely the dead shall hear his voice and live before him, and have that light which Christ bestows.

Med. Surely that is a blessed and true light which discovers objects in their own colours, and gives the mind of man to view things as they really are.

Will.

Will. Wretched I! once I put darknes for light and light for darknes, but blessed be the Lord, this **one thing I know that whereas I was blind now I see*

Thank. When lost in nature's night,
In sin we took repose.

‡ *God said, let there be light!*

And there a light arose :

A light which drove the clouds away,
And turned darknes into day.

Prof. Behold, and you may see two men travelling out of Satan's kingdom. One of them appears struck with terror, and the other travels with a more cheerful countenance.

Under. They are two poor sinners, whom the Lord is bringing into his own kingdom; and their different appearance arises from their different views of those things which they have both beheld; for the Lord gives some to see more suddenly, others more forcibly, some more clearly and distinctly, and some are brought in gentle terms, and loving methods.

S.-Truth. Luke xviii. 13. *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

Act xvi. 14. *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which*

* John, ix. 25. ‡ Gen. i. 3.

which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And indeed, I might mention Paul's conversion.

Acts ix. 6. And he trembling and astonished said, Lord, what wilt thou have me to do?

And also the account of the Jailor.

Acts xvi. 29. 30. He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?

Con. Truly the account which we have of the conversion of Paul and the Jailor, point out unto us how the Lord deals with some in a very alarming manner. The matter of the publican points out a case of deep distress indeed: and in the account given of Lydia, it appears that she was brought in such away as Understanding calls gentle terms, without that great alarm, or overwhelming deep distress of soul, which some have found.

Med. Yea it appears that Lydia was brought thus; but yet, the safety of her state is truly declared, in the account which we have of the Lord's opening her heart. The evidence of it being the work of God, appears in her attendance, on the gospel, and her love to the Apostles. And altho, it appears that the Jailor, and Paul himself was brought in

a more alarming way, yet, I think, there is no more doubt of Lydia's being in heaven than there is of Paul's being there. And I believe what we can say of these things is, that the ways of God are unsearchable.

Will. Well, infinite wisdom cannot err, and therefore, we may be satisfied that God's ways are right. It was infinite wisdom that taught me what I truly know of the evil of my former way, and pointed out a better path for my feet.

Thank. 1. Almighty Lord we would confess
 Thy wisdom, pow'r, and righteousness,
 Thy mercy, and thy grace,
 In bringing ransom'd rebels home
 In saving them from wrath to come
 In thine own sovereign ways. [awe,
 2. Though some are brought with trembling
 Others thou dost more gently draw
 Before thy feet to bow :
 And all who trust a Saviour's blood
 And walk along the gospel road
 Shall thy sweet mercy know.

Prof. Behold, just at the entrance of the kingdom of God's dear Son, and you may see a beautiful building, and some people entering into the same.

Under. That building is called the house of trial; in which attends one whose name is Christian experience, who receives the ac-

accounts which those give of themselves who enter into the kingdom of God's dear Son. And to examine whether their views of several things agree with the word of God; for all who enter into that kingdom do see some things as they really are; that is, they see sin to be a most dreadful evil, and themselves abominable in the sight of God on account thereof. They view the purity of the Law of God, and find themselves condemned thereby. They have a view of the Justice of God, and see how justly they deserve punishment. They view the Wrath of God, with desire to escape it. They have such a sight of the state and condition of Satan's kingdom as causes them to desire to leave it. They have such discoveries of the kingdom of God's dear Son as wins their hearts to wish it: so that they are willing to be saved in God's own way; and they own that if he saves them it is by grace.

S.-Truth. Psa. cxxx. 3. If thou, Lord, shouldst mark iniquities, O Lord who shall stand?

Psa. xxxviii. 4. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

Rom. vii. 9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

II. Cor. iv. 6. For God who commanded the
H 2
light

light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Psa. cx. 3. Thy people shall be willing in the day of thy power.

Eph. ii. 8. 9. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Con. It is a very great mercy to be convinced of the evil nature of sin, and to see the beauties of Jesus as the sinner's friend.

Med. Yea, for if we see the evil nature of sin, we no longer wonder at the awful consequences that follow it. And Jesus, to such a soul, must appear a Friend in need, a Friend indeed.

Will. I know, for my own part, that when I only saw the consequences of sin, without seeing its evil nature I did not hate it, altho', I was afraid to commit it; but when I saw the evil nature of sin, then I hated it indeed.

Thank. 1. When first I saw my state,
It fill'd my heart with fear;
I felt the anguish great
When sin did *sin* appear.

When all without and all within,
I found to be defil'd with sin.

2. I sought to find relief,
But men and means did fail,

Sor-

Sorrow, and tears and grief,
 And all would not avail,
 Till Jesus did his blood apply,
 And sav'd my soul condemn'd to die.

3. O when I saw his Cross,
 His wounds and bleeding side,
 My gains I counted loss
 For Jesus Crucify'd.

A view of his rich dying love,
 Did all my great distress remove.

4. He is my Lord and God;
 My great Almighty friend:
 His spirit and his word,
 Shall guide me to the end:

His mighty pow'r and boundless love,
 Will bring me safe to joys above.

Prof. You may see a person just entering into the Kingdom of God's dear Son; who is arrayed in bright raiment, and hath a seal on his forehead.

Under. That is one who is brought to believe on the Lord Jesus for salvation; in whose righteousness he is now arrayed; and that seal is the work of the Holy Spirit of God sealing him with the broad seal of heaven as one who must enter therein.

S.-Truth. John i. 12. 13. *But as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of*

the flesh, nor of the will of man, but of God.

Rom. v. 1. 2. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

Eph. i. 18. 19. *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.*

Eph. i. 13. 14. *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*

Eph. iv. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*

II. Pet. i. 1. *To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:*

Con. What a great blessing it is to have this faith; which is truly called *precious* faith, as it looks for the fulfilment of the precious promises of the covenant of grace: it also
believes

believes those promises to be true: Christ is also precious unto each believing soul; and precious is the death of each believer in the sight of God.

Med. While we meditate on these things, let us remember, that each believer's precious soul shall be saved with an everlasting salvation, and enjoy the presence of Immanuel for ever and ever.

Will. That is a precious thought! may the Lord guide me by his counsel in time, and at last receive me to glory through the redemption that is in Christ Jesus. And surely we have cause to bless the Lord for * *the precious things of the lasting hills*, and for the precious experience of redeeming love.

Thank. 1. How precious is the Lord

To each believing soul!

When Jesus speaks the peaceful word,
It makes the wounded whole.

2. May faith be in each heart,

That true and living faith

Which will not with the Saviour part,
But lives upon his death.

4. O may we daily prove

A † *joy unspeakable*:

And triumph in redeeming love

Which saveth us from hell.

4. So

* Deut, xxxiii, 15. † Pet, i. 8.

4. So shall our souls possess

True peace in thee our God,
While walking thro' this wilderness
To our divine abode.

Prof. You may observe the same person reading in a book which he hath in his hand.

Under. That book is the book of divine revelation; in which he reads the same truths as the Holy Spirit witnesseth to his Spirit; how that Salvation or Redemption is through the precious blood of the Lord Jesus Christ. His blood is precious in its value, precious in its virtue, and speaks precious things: so that the soul, being redeemed with it, cleansed by it, trusting in it, and having peace through it, must certainly escape the wrath to come, and have salvation in time and in Eternity.

S-Truth. Rom. viii. 16. *The Spirit itself beareth witness with our spirit, that we are the children of God*

I. Pet. i. 18. 19. *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.*

I. John i. 7. *The blood of Jesus Christ his Son cleanseth us from all sin.*

Heb. ix. 11. to 15. *But Christ being come*
an

an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands that is to say, not of this building ; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ? And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Con. Yea, the blood of Christ is of great value to purchase rebel men, and of great virtue to cleanse the filthy soul. O what great and good things, are pardon of sin, peace with God, and peace of conscience, by the shedding and sprinkling of this precious blood !

Med. Well, this is great comfort for the believer in Jesus. Surely that soul is safe that trusteth in the atoning sacrifice of his blood ; for they have their conscience satisfied in that which satisfies the justice of God ; in that which is revealed by the word of God,
for

for by his blood sin is taken away; by it he entered into the presence of God for us; we have also boldness to enter into the holiest thereby; and by his blood our foes are overcome; so that in Christ, (and in him only) can a soul be safe and happy.

Will. Seeing that there is salvation in Christ alone, how justly might Peter say, † Lord, to whom shall we go? thou hast the words of eternal life.

Thank. 1. Without more strife, the words of Jesus the saviour hath. [life

In whom beside, shall we confide
To rescue us from wrath?

2. Safe they shall be eternally,
Whose trust is in his name:

His love and pow'r for evermore
Continue still the same.

3. Let us unite with sweet delight
To sound abroad his praise:

And when we come to heav'n our home,
Immortal song's w'll raise.

Prof. Just at the entrance into the kingdom of God's dear Son, you may observe a number of people walking towards that same person.

Under. They are some of the Lord's subjects, who with pleasure behold rebels turn from the evil of their way; they are going to meet

meet that poor sinner who hath entered the kingdom, to give him the right hand of fellowship, and welcome him into the privileges of the place.

S.-Truth. Eph. ii. 19. *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*

Heb. xii. 22. to 24. *Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

Con. Well, it is a great thing to be a fellow-citizen with the saints: and great comfort may arise from considering how well God provides for his own household.

Med. It may afford us pleasure also to think that the citizens have a right to trade in heavenly merchandise while here below, and, it is better to be strangers to all the world, than to be strangers to God, and the things of his kingdom.

Will. Indeed the saints have ever been as strangers and pilgrims on the earth, and therefore ought not to be as strangers to each other.

Thank.

Thank. Saints who enjoy the Saviour's love,
 Whose hearts are fix'd on things above,
 Should live in peace while here below;
 And constant signs of friendship show.

Prof. Shall we join in singing another hymn
 of praise to our Jesus? and then, if it be agreeable,
 we will enter into the arbour, and converse about the Laws,
 and Privileges, of the kingdom of God's dear Son.

- All.* 1. What beauties in our Jesus shine,
 How bright his glories be!
 His smiles are heav'nly and divine
 His love beyond degree.
2. How shall we all his goodness tell,
 Or where begin his praise?
 He snatch'd us from the brink of hell
 By rich and sov'reign grace.
3. He in his body bore our sin
 To bring us from distress,
 Our only hope for heav'n is in
 His blood and righteousness.
4. He is our Prophet, Priest, and King;
 And boundless is the love.
 That draws the mind from earthly things
 To better joys above.
5. He is our Wisdom, and our Pow'r,
 We join to sing his praise;
 The theme will last for evermore,
 Sing, sing redeeming grace.



A N

A C C O U N T

*Of some of the Laws, and Privileges of the
Kingdom of God's dear Son.*

Prof. **S**OME of the principal laws of the kingdom are, That its subjects should have no intercourse with the subjects of the other kingdom in their dark employments. But that they manifest a particular regard unto each other, and that in all their affairs, they seek to their King for counsel.

Under. True Christians are called to holiness, and must not join with the ungodly in the dark deeds of sin. As Children in the Lord's family they are to love one another; and to walk and act according to the word of God.

S.-Truth. Eph. v. 10. 11. *Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

I. Thes. iv. 7. *For God hath not called us unto uncleanness but unto holiness.*

I. Thes. v. 22. *Abstain from all appearance of evil.*

I

John

John xv. 12. *This is my commandment, That ye love one another, as I have loved you.*

Psa. lxxiii. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory.*

Con. What blessed laws are these! and how the glory of Immanuel, the comfort of his subjects, and the confusion of his and their enemies, are connected with the faints walking therein.

Med. Yea, and how faints discover themselves to be faints indeed, while they walk so.

Will. May the Lord in mercy heal the breaches in Sion. May these laws be more and more observed. And may Christians learn more and more of their beauty, day by day.

Thank. 1. Precious sacred laws are these;
Such as may the subjects please.
Love and duty both unite,
Making them our chief delight.
2. Lord we would regard the same,
Glorify thy sacred name;
Teach us all thy laws to love,
Fix our hearts on things above.

Prof. Another law is, That the subjects be all employed in the service of the King; and that they also take pleasure in the same.

Under. The employment which the Lord hath appointed for his children is to glorify his name, in their bodies and souls; for he hath

hath redeemed both, and therefore is worthy of the service of both. And as king of Sion, he not only reigns over his subjects by governing laws, but he also rules in their hearts by his spirit; so that they approve of his laws, and walk in them with pleasure.

S.-Truth. Rom. xii. 1. 2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

I. Cor. vi. 19. 20. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I. John v. 3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

I. Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Psa. xlv. 10. 11. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy lord; and worship thou him.

PRO. ii. 10. 11. *When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee.*

PRO. iii. 17. *Her ways are ways of pleasantness, and all her paths are peace.*

Con. We may truly say, that safety and happiness are connected together, as well as duty and privilege. For, altho' the safety of God's children is in his love to them, yet they enjoy happiness in the manifestation of that love; and in being brought to love that God who hath first loved them.

Med. I think even the present enjoyments which are found in the ways of God, are encouragement for us to pursue those ways: For while the understanding perceives Christ, and the will chooses Christ, and the heart trusts in Christ, and the affections cleave to Christ, the soul glorifies God. Surely to be brought by grace into this state must be a great privilege indeed! The members of the body also, acting from the experience of the soul, may do the same: for while the feet travel to the house of God, the ears attend to the gospel's sound, the hands turn the leaves of the Bible, the eyes behold the sacred records, the tongue asks God for the blessings therein revealed, blesteth God for the same, and speaks well of the ways of God to others, then these members

bers glorify God, and also are engaged in those things that are for real advantage.

Will. I can offer you my thoughts on these things, in repeating a few lines, which I wrote on a time, when I was thinking about the Lord Jesus being the redeemer of both soul and body. The lines are these,

1. My Jesus, my merciful king,
My heav'n, my God, and my all;
Whose boundless, rich mercy did bring
My soul out of bondage and thrall;
2. Thy right is both body and soul,
Oh teach me myself to resign;
To thee I would render the whole,
Content that my Jesus is mine.

And truly, when the body acts under the experience of the soul, and the soul acts under the influence of the Holy Ghost, then there are brave times indeed.

- Thank.* 1. Exalted is the Son of God;
Angels adore his name:
The church, the purchase of his blood,
Joins in the blissful theme.
2. How beautiful his bride appears,
In his bright robes divine;
Which will to everlasting years
With sparkling lustre shine.
 3. Oh Daughter fair, his voice attend,
Thy Saviour calls thee near:
He is thy great, Almighty friend,
To Him incline thine ear.
 4. He

4. He calls thee from the world and sin,
From thy old dwelling place :
He, in his fountain, makes thee clean;
He wins thy heart by grace.
5. Forget thy wretched slavery,
Thy poverty and wo ;
Jesus, who brings thy liberty,
Brings riches for thee too.
6. Thy old relationship forget ;
Thy o'd companions leave ;
And all thy chief affections set
On things beyond the grave.
7. Regard not trifling toys below
As worthy of thy love ;
But after thy redeemer go,
To endless Joys above.
8. Thy King thy beauty shall desire,
He claims thee for his own :
And shortly he will raise thee high'r,
And bring thee to his throne.
9. When thou in sweetest melody
His lofty praise shall sing ;
And sound, through all eternity,
The glories of thy King.

Prof. The subjects of this kingdom have a Charter, which gives them an indisputable right to enter into a kingdom far more glorious than that in which they now dwell, whenever it be the will of their King that they should remove from their present state.

Under.

Under. The children of God have a right to go to heaven as God the Father hath chosen, and made them accepted in the beloved; by the work of immanuel their debt is discharged, their enemies overcome, and mansions prepared for them in his Father's house: and by the work of the Holy Spirit in their hearts, they have suitable dispositions to enjoy the same.

S.-Truth. Eph. i. 3 to 6. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

Zec. ix. 11. *As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.*

Heb. ii. 14. 15. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.*

John

John xiv. 2. *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

Rom. viii. 14. *For as many as are led by the Spirit of God, they are the sons of God.*

I. Cor. ii. 12. *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

I. Pet. i. 2. *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

Con. Well may it be said, that true Christians are meet to be partakers of the inheritance of the saints in light, seeing that ** eternal life is the gift of God through Jesus Christ our Lord.*

Med. And how great is the work of the Lord Jesus as *† Redeemer, ‡ the Captain of our Salvation, our § Forerunner, our Intercessor* and in all the glorious characters he sustains!

Will. How great also is the work of the Holy Spirit, in *|| renewing us by his power, and bringing us to take delight in heavenly things!*

Thank.

* Rom. vi. 23. Isa. lix. 20. Heb. ii. 10.

§ Heb. vi. 20. || Titus iii. 5.

- Thank.* 1. We love to read the sacred word,
 To it we have respect;
 We find the people of the Lord
 Are called the elect.
2. Elect before the world began,
 Chosen in Christ they are;
 God fix'd the great salvation plan
 Before he fix'd a star.
3. Jesus the Lord did undertake,
 And as a surety stood,
 To bring the chosen rebels back
 By his atoning blood.
4. The Holy Spirit doth reveal
 And make the blessing known,
 And so the great salvation seal
 To each elected one.
5. Let those who this election know
 Be thankful for the same;
 Live to the Lord while here below,
 And glorify his name.
6. What boundless love to wretched men,
 That we should be forgiv'n!
 Chosen, redeem'd, and born again
 We travel on to heav'n.
7. There shall we join the shining host,
 And in sweet harmony,
 Praise Father Son and Holy Ghost
 To all eternity.

Prof. The beauties and riches of that kingdom,
 into which these subjects must shortly
 enter.

enter, shine with such brightness, that they cannot be looked upon without a glass by any, until they be brought into the possession thereof. And even in looking through a glass, before they enter therein, they see things but darkly; but when they enter there, they shall without a glass, behold † *the King in his beauty.*

Under. The glories and treasures of the kingdom of heaven are such, as eyes have not seen, or ears heard, or heart conceived; and therefore must be more than tongue can speak: nevertheless, it hath pleased God to reveal some precious things in his word, and by the power of his Holy Spirit poor sinners are brought to believe the same, and also to have peace and joy in believing. Surely there is great joy in believing that those saints who leave this world, before Immanuel comes in the clouds, when they are absent from the body, will be present with the Lord. And when he comes with a great sound of a trumpet, shaking the heavens and the earth, then he will bring his saints with him, when their bodies shall be raised glorious bodies, and united to their glorified spirits. As to those saints who are alive at his coming they shall suddenly be changed, and caught up to meet the Lord in the air, and so they shall all stand

at

† Isa. xxxiii. 17.

at his right hand, at the judgment day; when they shall hear the sentence of blessedness passed on themselves; and when the ungodly are departed into fire, they shall enter into life eternal, where they shall be led forth to full fountains of ever-flowing pleasure. They shall wear crowns of glory, and palms of victory: and, in being brought into the full blaze of heavenly bliss, they shall shine forth as the sun in the kingdom of their Father. They shall gaze upon Immanuel's glory with rapturous amazement; and in the full enjoyment of his love, they shall cast their crowns at his feet, and bow before his dazzling Throne with sacred adoration. They shall rise with the grand chorus of heaven, and cause the eternal arches to ring with Alleluias to God and the Lamb for ever and ever.

S.-Truth. I. Cor. ii 9. 10. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

I. Cor. xiii. 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

II. Cor. v. 6. to 8. Whilst we are at home
in

in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

I. Thes. iv. 14. to 17. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Matt. xxv. 31. to 34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

*Rev. xxii. 5. And there shall be no night there; and they need no candle, neither light of
the*

the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

Rev. xix. 6. *Alleluia : for the Lord God omnipotent reigneth.*

Con. Seeing that this is the case, that God himself is the § *portion* of his people, that they are also his || *portion* ; and that he hath prepared so well for them in the world above, how ought these things to bear them up under all their trials here below.

Med. And O what a transporting thought is it, to think, that when they reach the prepared mansions, and are landed on the blissful shore, then everlasting joy shall be upon their heads !

Will. Truly God's children have, even in this world, a joy that is everlasting in its nature ; but now it is often interrupted with sorrow ; but in heaven it shall be a continued fullness of joy, and may be called everlasting joy indeed.

Thank. The saints have true peace,
In this world below :
And now they possess
What none else can know.
But when they reach heaven
And see the Lord's face,
The fullness is given
Of what they now taste.

K

Prof.

§ Psa. xvi. 5. || Deut. xxxii. 9

Prof. Now will you give us some few thoughts on what views we have had; and then, if it be agreeable, after we have sung a hymn, we will withdraw for the present as the day begins to decline; and I hope the blessing of God will follow this day's engagement.

Under. It may be well if we remember the few following things.—That the saints of God have an inheritance; and, unless a man be born again, he cannot possess the same. That God only makes us meet for that inheritance; and all God's children are heirs thereof. That whosoever will go to heaven, in God's way, may go there: and their being willing to go, is a proof of their going. That salvation is nearer than when we first believed. And that we ought to live like those who have such an inheritance in view.

S.-Truth. Daniel vii. 18. *But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*

John iii. 3. *Except a man be born again, he cannot see the kingdom of God.*

John i. 13. *Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Rom. viii. 17. *And if children then heirs; heirs of God, and joint-heirs with Christ.*

Rev. xxii. 17. *And the Spirit and the bride say, Come. And let him that heareth say, Come. And*

And let him that is athirst, Come. And whosoever will, let him take the water of life freely.

Rom. xiii. 11. And that, knowing the time that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

Con. Truly I think the remembrance of these things may be of real use unto us: and, as our heavenly Father so freely gave his Son for our redemption, and so freely gives eternal life through him, surely he will give us strength to travel to the kingdom above.

Med. And, as the Lord * **Jehovah** is our Strength, of whom shall we be afraid? And as the Son of God freely gave his life a ransom, and freely prepares mansions for his followers, surely we shall arrive safe at the prepared city.

Will. I can give my thoughts to those already advanced; for, seeing that our conversion was an act of God's free grace, and as God hath inclined us to walk in his way, so that we go to heaven willingly and freely, surely God will carry on the work which he himself begun; and therefore, without a single doubt, the saints shall get to heaven, according as the Apostle beautifully expresth it in Phil. i. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.*

K 2

Thank.

§ Isa. xii. 2.

Thank. I bless the Lord for his great love
In this sweet visit with my friends :
May I aspire to Joys above,
Where solid pleasure never ends.

Concluding HYMN.

- All.* 1. Children of the heav'nly king,
Your Redeemer's praises sing.
Boldly for your Lord appear;
Sing, for your salvation's near.
2. Works of darkness cast away;
Walk as children of the day.
Your Redeemer's Image bear;
Sing, &c.
3. Hark how Sinners shout aloud
As they rush the downward road.
Saints who are to Jesus dear;
Sing, &c.
4. Earthly things are Sinners joy
Which can never satisfy
Saints you have the better cheer,
Sing, &c.
5. Time is short and flies away,
Quickly comes the Judgment-day.
Christians you have nought to fear
Sing, &c.
6. Rocks shall rend, and Mountains shake,
Light'nings flash, and Sinners quake,
Thunders rolling through the air,
Sing, &c.
7. When the world is on a blaze,
Ye, who know the Saviour's grace,
Shall at his right hand appear,
Sing, &c.
8. When the solemn scene shall close,
Hell receives the Saviour's foes.
Crowns of glory faints shall wear,
Sing, &c.

F I N I S.

